

# THE CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

We are Ambassadors for Christ... Be ye reconciled to God.

VOL. I.—NO. 21.

NEW-YORK, SATURDAY, APRIL 1, 1848.

\$2.50 A YEAR

## The Christian Ambassador.

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

PUBLISHING OFFICE, 140 FULTON STREET, SECOND STORY.

Original

SERMONS

IN ILLUSTRATION AND DEFENCE OF LIBERAL CHRISTIANITY.

BY REV. E. WINCHESTER REYNOLDS.

SERMON I.

*The Divine Purpose as connected with the Salvation of all Men.*

In a letter, written by St. Paul to the Christians at Ephesus, we find the following testimony:—"Having made known unto you the mystery of His will, according to His good pleasure, which he hath purposed in himself, that, in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."

These words reveal the will, pleasure, and purpose of God, in relation to the destiny of man. On this account I hold their teachings to be of vital importance, whether viewed with reference to human enjoyment in this life, or to human fate in the unseen spiritual world. To this, and to kindred declarations of Holy Writ, humanity may well turn with an earnest purpose; such may the mind view with an enlightened scrutiny, for they disclose the immortal fate of all intelligences. They outstretch the limits that circumscribe time, bear the mind across the ocean of spiritual Jordan, draw aside the curtains that hang up before heaven, and answer to the inquiring soul concerning its final doom.

Anything which pertains to the temporal welfare and happiness of man is of interest to the philanthropist. He beholds much to command his energies, and to draw from the fountain of his genius, in removing, so far as lies in his power, the *present* woes of his race. For this he toils in sunshine and storm; for this, dares the wrath of the pestilence; for this, listens to the harsh music of chains, and endures the grim vision of iron bars. We all feel that the *present* weal of our race, even, is of vast importance. Every effort in the way of reform, in law and in morals, testifies to this fact.

If, then, we view the present, temporal welfare of mankind as a subject worthy of earnest regard, how infinitely is the importance of the subject increased when viewed in relation to man's ultimate destiny after the resurrection of the dead? Earnest thought goes out into eternity, and asks whether the soul shall live in the paradise of its God and Maker, or whether it shall surge on in immortal being amid the fiery lava of hell. When thoughts of futurity, of the resurrection life crowd in upon the mind, mortal life is swallowed up, as it were, in the soul-gushing inquiry, What shall be the end of man? Every individual, at times, seeks an answer to this inquiry. He struggles amid the mysteries that surround him—the ignorance, superstition, moral blindness

—for some hope which may be grasped by faith. His mental eye seeks to discover, amid the darkness on life's ocean, some beacon light that burns on the shores of heaven.

I have said that the text, and those of a kindred character, disclose the will, pleasure, and purpose of Jehovah, respecting the destiny of man. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself." A natural inquiry here presents itself: *How* was the mystery of God's will made known? I answer, Through the ministrations of the prophets, of Jesus Christ and the apostles. What were their teachings respecting the future condition of man? or what *was* the mystery of God's will? This inquiry I shall attempt briefly to answer. That the prophets believed in the dawning of a period, in which sin and transgression should be unknown, but in which purity and peace should reign in all souls, seems to be a well attested fact; though it is not to be supposed that their conceptions of such a period were as clear as those possessed by Jesus and his disciples.

David is represented as saying to the Most High, "Praise waiteth for thee, O God, in Zion." And in the utterance of these words I believe he looked forward to that period in which he declared "All nations shall come and worship before thee, O Lord, and shall glorify thy name. All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." And when Isaiah prophesied that the time should come when the clamors of war should cease, and garments no more be rolled in blood, he undoubtedly had in view the consummation of God's purpose, when He was to wipe away tears from off all faces, and take away the rebuke of his people from off all the earth; when all should see the salvation of God, and rejoice in its fulness. The Lord declared by the mouth of Zephaniah, that all the earth should be devoured by the fire of his jealousy; and then he adds, "*Then will I turn to the people a pure language, that they may all call upon the name of the Lord, and serve him with one consent.*"

Not to attempt to quote at much length from the prophets, let it suffice to observe that they all utter substantially the same testimony, respecting the future condition of man. That they also utter threatenings, severe and terrible, is not to be denied; but that those threatenings were confined to the present world, is capable, I think, of the clearest demonstration.

When we approach the era of our Savior and his disciples, we find the mystery of God's will made known in the clearest manner. On one occasion Jesus said, "All that the Father hath are mine"—referring to a spiritual possession of all souls. Again he said, "The Father loveth the Son, and hath given all things into his hands." "All that the Father hath given me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me." Here is the *will of God* who had sent him: "And this is the Father's will that hath sent me, *That of all that he hath given me I should lose nothing, but should raise it up again at the last day.*" "I, if I be lifted up from the earth will draw all men unto me." Jesus was lifted up on the cross, even as Moses lifted up the serpent in the wilderness—and hence I look forward to the fulfilment of the promise. The unfolding of the mystery of God's will is set forth in the text as follows: "That in the dispensation of the fulness of times, he



might gather together in one all things in Christ, both which are in Heaven and which are on earth; even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him *who worketh all things after the counsel of his own will.*"

The best commentators warrant us in the belief that the phrase, "things in heaven and things on earth" is equivalent to all human intelligences. And if we turn to the personage who has recorded this testimony, we shall find that "There is no condemnation to such as are in Christ Jesus, who walk not after the flesh but after the spirit." What, then, can be the idea of the Apostle in these declarations, if it be not the idea of the complete and perfect subjection of all souls to the mild dominion of the Savior—the ingathering of a ransomed world to the embrace of a deathless affection?

And, as if to form a proper conclusion to this grand argument, Paul affirms that God is the Savior of all men—that "He will have all men to be saved, and to come to the knowledge of the truth." If it be objected that, God is said to be the Savior of all men, and yet all men are not saved, and that, therefore, the appellation does not prove that he ever will save all—this is my answer: God is said to be the Savior of all men in *prospect*. All time is present to the omniscient Jehovah. The ages of eternity that are past are also present before his all-comprehensive eye; and the ages that await the revolutions of futurity come within the sweep of his boundless vision. Therefore, looking on as he does through the uncounted years of future existence, and beholding in the accomplishment of his eternal plans, the holiness and happiness of all souls, he may justly be styled, in the present tense, the Savior of the world.

Hence, in making known the mystery of God's will, we unfold the sublimest moral truth in the universe. We see the yearning love of the eternal Jehovah, surpassing our highest conceptions of moral beauty and grandeur, living on through ages of the grossest sin and defilement, conquering pagan darkness, and the heart's ingratitude, and at last conferring an immortal crown of unfading glory and bliss on the last son of a ransomed race. We see the last miserable servant of sin, quaffing no longer the cup of bitterness, mingling no more in the strife of passion, stained no more by the crimson drops of guilt—coming up from the fountain of purification which has been opened in Zion, and bathing his soul in the waters of everlasting life, that flow on in emerald channels from God's eternal throne. We catch the inspiration of poetry, and believe

"All that the reign of sin destroy'd,  
Shall Zion's King restore,  
And from the treasures of the Lord  
Give boundless blessings more."

Thus far I have argued from the letter and spirit of the Scriptures. There is one connected chain of evidence—in proof that God's purpose, pleasure, will, embrace all mankind as the subjects of salvation—one chain of evidence stretching down from the period in which the first inspired man opened his mouth to speak the words of truth, to the final seal of God's love, glory, perfection, in the sublime sacrifice of Jesus on the cross.

Your attention is now requested to what I shall denominate the rational and moral argument for Universalism—as suggested by the text.

In performing so stupendous and glorious a work as the creation of the physical and the moral universe, it is more than presumable that God had a purpose in view. To suppose that Deity set in operation this gigantic machinery of matter and mind, the creature of his all-swaying power, without motive or object, is to undeify Jehovah, and leave creation an eternal enigma. No being, possessed of even a moderate degree of intelligence, acts without a purpose. Deity then, had a purpose in the creation. He made the universe as a theatre of immortal bliss—speaking with reference to the ultimate results of human affairs;—or of immortal pain. He cre-

ated man to live in the sunshine of unfading felicity in the kingdom of heaven, or formed him to participate in the dismal orgies of hell.

This subject admits of no evasion. If you recognize the Deity of the Bible—possessed of knowledge that covers time and circumscribes eternity—you must believe that man will certainly answer the end of his creation. If you say that God decreed from the foundation of the world, the endless happiness of a part of mankind, and the endless misery of the rest, so let it stand. Allow Calvinism to be Bible truth. In believing that, you have not annihilated God's foreknowledge, wisdom or power. He stands unchangeable, composed in the results of his own plans, and strong in the resources of his own energies. He stands, the infinite object of terror, the embodiment of all cruelty, exulting in the anguish of those who wail in eternal torments beneath the iron weight of a merciless and unalterable decree. You may adopt the Calvinistic view of God's purposes—for that view makes the accomplishment of those purposes certain. But in the rear of this, you have laid God's benevolence—the chief glory of his character—in ruins. You make him as insensible to emotions of mercy or compassion as the rock that receives the lashed foam of the ocean, and lifts its briny head amid the fury of a thousand storms.

But if you say that God had no purpose in the creation, or that *that* purpose, whatever it be, will not certainly be accomplished, you undeify him entirely. You fling his foreknowledge, wisdom, power, benevolence, all on the sandbar of a creed together. Some suppose, I know, that the Arminian view of this subject does not destroy the Divine benevolence; but the falsity of their supposition is shown by the reflection that, with perfect benevolence, God could not have created worlds with their destinies hanging upon vague uncertainties.

Thus the Arminian view leaves God destitute of every perfection lovely and adorable; and makes him stand out amid the ruin of created things, an eternal specimen of blighted expectations and unaccomplished schemes.

We see, then, that both the Calvinistic and Arminian views of God's purposes are liable to serious objections. I come now to a rational and critical view of the subject.

God had a purpose in the creation, and that purpose was good or bad according as he is good or evil. If his nature was supremely good at the creation, as is universally admitted, it is good now, and must ever remain good; for God is unchangeable—"the same yesterday, to-day, and forever." Then he must have purposed the good—the endless blessedness of all souls whom he created. He could not have purposed the happiness of a part and the misery of a part, for such a procedure would denote a mixture of good and evil in his nature; and who shall say that, in the great heart of Jehovah, there is a shadow of anything evil? And this purpose must, most certainly be accomplished, for the Lord has said, "I have purposed; I will also accomplish it." "My counsel shall stand, and I will do all my pleasure." Here the argument rests in the eternal pleasure, will, purpose of the Almighty. Around these circle wisdom, power, benevolence, all unchangeable, pushing on the divine energies in the pathway of blessing, and crowning the hopes of man with everlasting fruition.

This argument is immovable. It is founded on such conceptions of the [divine character, as reason, nature, and Scripture command us to cherish. And as I faintly delineate its beauty and repose on its power, the deepest consciousness of an immortal nature tells me God approves it.

Here, then, with the testimonies of inspired men before me, surrounded by corroborative testimony from the book of nature, and enlightened by the teachings of reason, I rest in confidence, in hope, in peace. Sorrow and Death, with their tormenting agents may descend and curse the earth, and the seven vials of Almighty chastisements may fall on the great heart of the rebellious world,



and still Faith stands firm. God lives and reigns in heaven, and it is enough. Clouds roll before the sun, and dim the brightness of the stars, but still the sun and the stars move on. So clouds of sorrow come over human happiness anon, in this world; but the darkness looms upon us for the present; we know that, beyond, the regions are radiant with the smiles of our Father in heaven. And when the clouds pass away those smiles will beam with diviner effulgence on each human pathway.

Original.

### HYMN.

To God the Eternal, the Most High;  
To Zion's everlasting King;  
The Clohim, veil'd from mortal eye,  
Our soul's their votive offerings bring.

He rides upon the flying cloud,  
And makes his pathway on the sea;  
Before his frown the heavens are bowed,  
And mountains from his presence flee.

Yet dwells he in earth's humble fanes,  
And temples framed by wisdom's art;  
In love o'er all the nation's reigns,  
And dwelleth in the contrite heart.

We bless the holy, reverend name,  
Who taught our souls his boundless grace;  
Let the wide earth with loud acclaim,  
Lift high the choral song of praise.

Original.

### A WORD MORE ABOUT EASTON AND NEW YORK.

BY REV. THEOPHILUS FISKE.

I had intended, before this, to have said a word or two in relation to the dedication of the New Universalist Church at Easton, Pa.—an event so full of happy encouragement and hope to the believers “scattered abroad”—but a variety of cares and duties have prevented my doing so until the present moment.

Of the interesting services upon that occasion, I have only to remark that they were highly appropriate, and were listened to with the most profound and respectful attention by a large congregation. The dedicatory sermon, by the Pastor of the Society, Rev. Herman Burr, was one of the very best that I have ever heard upon any similar occasion; it was able, lucid and eloquent; nothing superfluous, nothing lacking. Altogether it reflected the highest credit upon the brother whose zealous and well-directed labors, have been so abundantly blessed in that portion of the Master's heritage.

I have said that this event is full of encouragement and hope to all the believers in impartial grace, where-soever they may abide. It shows what the few and the feeble, the mere handful, can ultimately accomplish, by patient, unremitting, persevering zeal, and unflagging industry. But a few years ago the cause in that place might well be likened unto a grain of mustard seed; there were hardly enough of true believers, in that whole region, to require the use of the plural number in alluding to the progress of truth in that vicinity; barely sufficient to claim the fulfilment of the promise in relation to the “two or three” that should be gathered in the name of the Redeemer. But the few were the faithful. No discouragements dampened their hopes—no obstacles were allowed to paralyze their exertions. Persecution, with its forked tongue and envenomed fangs, hissed its bitter denunciations against them in vain. Slander uttered its foul reproaches, fashion spread its soft allurements, public opinion registered its edicts, but the bribes

of an ephemeral popularity and the frowns of an intolerant hierarchy, caused not even a momentary deviation from the path of truth and right, until now a beautiful temple has been erected and dedicated to the Giver of Good. Long may it stand as a monument of praise—a memorial of fidelity and zeal—the “house of God and the gate of Heaven.”

What has been so happily consummated by a handful of faithful friends at Easton, can be just as successfully accomplished in every place where we have but a single believer in a world's emancipation, who will allow his light to shine, instead of hiding it beneath a bushel. The day of small things should never be despised. The greatest results have frequently been the effect of the feeblest means. A single advocate of our faith takes a Universalist paper; it circulates among his neighbors and friends; believers multiply; the orthodox clergyman commences his “railing accusations” against the doctrine, and a Universalist preacher is sent for to repel and refute the calumnious reproaches; a society is formed; regular preaching is maintained; a church is erected and all is prosperity and peace. This is no ideal—no fancy sketch—but a sober reality. There is not a town in the whole country where all this may not be realized, if but one faithful brother will put his hand to the plough with an unswerving determination to succeed.

Let it never be urged as an excuse for backwardness in the undertaking, that the numbers are few and feeble, and that they have little influence. Were not the early disciples few and feeble, possessing little wealth or worldly popularity and influence—and did they not effect the most astonishing results, in spite of an opposition the most deadly and powerful we can possibly imagine? Were not the fathers of the American Revolution few and feeble—had they been faint-hearted in the midst of the appalling dangers with which they were threatened, we should now be appendages to the British crown, instead of free and independent States.

But a few years have elapsed since the father of Universalism in America stood single-handed and alone in defence of the truth. Had he been disheartened by the difficulties which beset his pathway, had the faithful few who gathered around him, been discouraged at the obstacles which towered mountain-high before them, should we now number a thousand congregations in the United States?

Never say, then, “I have no influence”—it is not true. There lives not the wretch upon earth so utterly lost and degraded as to have no influence over any other human being. Never say “I can't”—you can if you will but try. Remember that the mighty ocean is composed of tiny, insignificant drops—the globe itself is made up of grains of sand. Patient, persevering, well-directed effort, is the lever of Archimides which can move the world.

During my visit to Easton, my attention was called to “a few items in the history of Universalism in New York,” by the Rev. A. C. Thomas. There are some trifling matters connected with the history of that period, which the historian must either have forgotten or overlooked. He does not seem to remember any of the faithful laborers who toiled with him so assiduously during that darkest hour in the history of the denomination, nor those able champions who so successfully completed what had been so imperfectly begun. The untiring efforts of the Rev. T. J. Sawyer (and others) are known and appreciated throughout the whole denomination; from chaos he produced order; from wreck and ruin he created beauty and prosperity. However successful “the boy preacher” with “three sermons” may have been, however diligent and zealous may have been the efforts of those who labored with him, they could do little more than simply prevent every vestige of Universalism from being swept into the vortex of oblivion. It was reserved for those who came after to gather up the fragments, to re-unite the broken links of a golden chain, and crown the work with complete success. Perhaps it



was because these circumstances are so generally known, that the writer of the article makes no allusion to them.

Well does the writer say that every thing in the Universalist world in New York, was in ruins at that date. Mr. Kneeland's course had brought the very name of Universalism into contempt—disgust marked nearly every brow, shame flushed almost every cheek; a small band of true men, alone remained to catch here and there a floating plank from the melancholy wreck and draw it ashore.

Original.

#### CLINTON LIBERAL INSTITUTE—CLERGYMEN.

This Institution was opened for the reception of students, in 1832: and has been the subject of much speculation and obloquy ever since. That it should be opposed by every available means, by all those religious sects, who aspire to the control of all the higher Institutions of learning, as well as public opinion, was anticipated and has been fully realized. But it was confidently hoped, that the Universalist denomination would perceive the necessity of its establishment and support; and although it might not be all that could be desired,—still that such aid and patronage would be extended to it, as would sustain it successfully until the resources of the order might with less sacrifice, be applied to its elevation. Unfortunately, this expectation has never been realized. From one or two particulars in the constitution of the Institute, individuals, whose co-operation and influence were relied on, directly or indirectly declined making any efforts in its support, beyond the mere compliance with a call for a public contribution in aid of its funds. Some expressed their disapprobation by repeatedly asserting that "our banner should be hung on the outer wall"—meaning that it should be called a *Universalist* Institution; others went so far as to openly call it "an Infidel Institution." All this was expected from religious opposers; but it was quite unlooked for, especially from those who knew little or nothing of the workings of the Institute under the very constitution, which excited their horror.

My attention has been drawn to this subject, by a brief notice of the claims of the Institute, in a letter from a Brother, at the West, and which recently appeared, in one of our denominational papers. In order that the *actual uses and influences* of the Institute under its original constitution, may be properly appreciated,—it is necessary, that its *objectionable* points be understood. These were—

1st. That no officer or Teacher of the Institute, should urge the pupils to attend Church.—This was either a misprint, or was an alteration of the copy—which merely required that students should not be urged to attend one meeting in preference to another. But the actual working of this clause, was the reverse of the conclusion which some ventured to draw. The students were generally from the families of Universalists, and almost without exception attended Church—and as generally, the Universalist Church.

2d. Religious meetings for *public worship* were prohibited in the Institute.—The reason for this, was, that at that time, it was customary for revivalists and others to obtrude themselves into similar Institutions for sectarian purposes, to the great detriment of the studies of the pupils; and it was desirable to prevent this species of religious assumption. To have left it open to Universalists while others were excluded, would probably have been quite as objectionable. Besides, there was no necessity for using the Institute for those purposes, as there were *four* different meetings within a stone's cast,—three at least, always open to such services as would be particularly employed in such a place, and which the students might attend.

3d. No theological professorship should be established in the Institute.—This was a *nullity* from the

beginning. For no such department can be attached to any similar institution in the state. There is but one academy in the state in which any thing of the kind exists, (that in Hartwick, Otsego Co.,) and that was endowed before the regulations of the Regents were established. So far as this prohibition is concerned, it was quite immaterial whether it was, or was not expressed; since whatever might be individual wishes, it was already prohibited by an authority not to be questioned. We may have as many theological schools as we please, but they can never be part of a mere academy.

While the Institution was the subject of all the objections and complaints to which we have referred, it was steadily exerting a vast and salutary influence upon the denomination. It took some *thousands* of youth, from the educational control of our opposers, and brought them to respect us for our endeavors, to supply our obvious wants. But it did much more than this. It brought forth many valuable preachers, who for the first time, there learned to appreciate the doctrine of Universal salvation—and gave a respectable education to others, which but for the Institute, they would never have obtained. Among these, are the following, whom I recollect:—

O. Roberts; J. Bushnell; S. P. Saunders; W. E. Manley; T. C. Eaton; J. T. Goodrich; J. A. Aspinwall; H. B. Soule; W. H. Griswold; A. Williams; L. C. Browne; E. E. Guild; J. R. Henry; W. W. Dean; U. Clark; S. Jenkins; G. W. Gage; D. R. Biddlecom; T. J. Smith; C. M. Patterson; and probably as many more. That among so many, there should be some diversity of talents and ministerial ability, may be reasonably supposed. But it will not be questioned, that of those named above, there are several of our most able and valuable ministers. And there is one very important fact, which the reader is requested *neither to overlook nor forget*,—that, of all the number, as far as is known—*not one has fallen into any of the forms of the prevalent infidelity, nor dishonored himself and his profession by immorality*. Is it not remarkable, that an institution which by some of its nominal friends was said to be "infidel"—should have sent out each a number of pure minded, moral and competent Christian ministers?

But the constitution of the Institute has been altered—or rather, a *new* one has been given to it, and which is entirely free from all the objections against the former. The friends of the Institution, do not however, appear to have changed. Those who formerly complained, still complain—not indeed of the constitution—but that more is not done by others, for its patronage and its funds. It is now quite time, that one manful and denominational effort should be made, to make the Institute what all desire—by liquidating its debts, and placing it above want.

S. R. S.

#### THE CROSS OF THE SOUTH.

FROM THE GERMAN OF HUMBOLDT.

After having entered the torrid zone we could not sufficiently admire the beauty of the southern heavens, which, in proportion as we advanced southwardly, presented new constellations to our eyes. One experiences a strange feeling when approaching the equator, and especially when having passed from one hemisphere unto the other, he sees the stars, with which he has been familiar from childhood, sinking lower and lower, and finally vanishing from his sight. Nothing reminds a traveller more vividly of the immense distance of his native land than the view of a new heaven. The grouping of the large stars, a few scattered nebulae, which might vie with the milky way, and spaces which are distinguished by an extraordinary blackness, give to the southern heavens a peculiar physiognomy. This scene excites the imagination of those, who without instruction in the higher sciences, contemplate with pleasure the arch of heaven, as one admires a beautiful landscape or a ma-



jestic prospect. One does not need to be a botanist in order to recognize the torrid zone from the mere aspect of the vegetation; without having acquired a knowledge of astronomy; without being familiar with the celestial maps of Flamstrad or la Caille, one feels that he is not in Europe, when he sees the monstrous constellation of the Ship, or the phosphorescent clouds of Magellan rising above the horizon. The earth and the heavens, every thing in the Equatorial region assumes an exotic character.

For several days the lower regions of the air had been loaded with vapors. We saw the Southern Cross for the first time clearly, on the night of the 4th of July, in 16 deg. south latitude; it was near its setting, and appeared from time to time between clouds, whose centre furrowed by flashes of lightning threw back a silvery light. If a traveler is permitted to speak of his personal emotions, I would add that I this night saw fulfilled one of the dreams of my earliest youth.

When one begins to fix his eyes on geographical charts, and to read the descriptions of travelers, he comes to feel a kind of predilection for certain countries and climates, for which he can in ripe years give no account. These impressions exert a marked influence over our resolutions, and we, as it were, instinctively, seek to place ourselves in relation with those objects which for a long time had possessed a secret charm for us. At a period when I studied the heavens, not with the intention of devoting myself to astronomy, but merely to become acquainted with the stars, I became excited by a fear which is unknown to those who love a sedentary life. It seemed painful to me, to deny the hope of seeing the beautiful constellations which lie in the vicinity of the south pole. Impatient to wander over the Equatorial regions, I could not lift my eyes to the starry arch of heaven without thinking of the Cross of the South, and without calling to mind that sublime passage of Dante, which the most eminent commentators have referred to this constellation.

The satisfaction which is experienced on the discovery of the Cross of the South, was keenly enjoyed by those individuals among the crew who had lived in the colonies. In the solitude of the ocean one greets a star as a friend from whom he has been long separated. The Portuguese and Spaniards had especial reasons to heighten this interest; a religious feeling renders a constellation dear to them, whose form reminds them of the emblem of that faith which their forefathers had planted in the wilderness of the new world.

As the great stars which indicate the top and foot of the cross, have almost the same right ascension, the constellation at the moment it passes the meridian, stands almost perpendicularly. This circumstance is known to all people who live on that side of the tropic, or in the southern hemisphere. It has been observed at what time in the various seasons of the year the Cross is directly south or inclined to the west. Hence it is a clock which goes fast pretty regularly about four minutes a day, and no other constellation presents so ready an opportunity of observing the time at a single glance. How often in the savannahs of Venezuela, or in the desert which stretches from Lima to Truxillo, have we heard our guide say, "It is past midnight; the Cross is beginning to go down." How often have these words called to mind the touching scene in which Paul and Virginia, sitting at the source of a river, were conversing for the last time, and the old man by the looks of the Cross of the South, reminded them it was time to part."

*Mill Burnt in Enfield.*—The Traveller of last evening says that the stone mill of the Minot Manufacturing Company, situate in Enfield, Mass. was destroyed by fire at 11 A. M. on the 11th inst. The fire took in the attic, it is supposed from friction in the machinery. Loss estimated at \$18,000; insured for \$10,000. The building employed some forty or fifty hands.

The following article, received from an obliging friend and correspondent, will doubtless be perused with interest by all of our readers.

#### ANTI-SABBATH CONVENTION AT BOSTON.

The call issued for the above named convention has been heard and answered. The great spirits of the age have had an assemblage in the "city of notions," and have proclaimed *their* notions to the anxious hundreds who attended upon their deliberations with various desires to know the fate of the Sabbath. We look around and lo, the same heavens are above our heads, and the same earth beneath our feet as in former days; the sun still shines as ever, time marches along with his usually steady pace, and one more Sabbath, as bright and beautiful as ever dawned upon the world, has been given to us; and that, too, in the very city where the worlds reformers (so self-styled) have had their convocation.

Now, that the event has past, and we learn that no great revelation is likely to follow as an immediate result, there are many in this region who are disposed to think that we shall continue to have our seventh day's rest as usual—our seventh day for undisturbed devotion, as usual, for at least another year.

I know not how many fears others have entertained for the result of this meeting, but now that the smoke from its batteries has cleared away, and not one of our churches has been demolished, and the Sabbath comes as bright, as beautiful, as replete with holy associations as ever, we see the multitudes hastening to the temples of worship, and treading the courts sacred to prayer and praise, and not one word expressive of fear is heard from a single tongue.

The reader may wish to know who the very christian reformers *are*, that regard the Sabbath as an evil, and have made this effort to abolish it. The following very brief account of the Convention will give some light upon that subject.

At 10 o'clock on Thursday morning, March 23d, about two hundred persons were gathered together in the Melodeon in Washington street, when Wm. L. Garrison called the meeting to order and Francis Jackson moved the appointment of a committee to report a list of officers. The following were reported and elected:—President, G. W. Benson; Vice Presidents, E. M. Davis, S. Philbrick, E. Quincy, J. S. Smith and J. Congdon; Secretaries, D. Ricketson and Eliza J. Kinney; Treasurer, R. F. Wolcott.

Thus organized, the ball began to roll, first put in motion by Wm. L. Garrison. He made a mighty effort, but sat down evidently feeling that he had done but little towards giving a death-blow to that institution, against which mightier powers than his have struggled in vain.

A series of the most absurd, stupid and ridiculous resolutions were here introduced, and then came the speeches of C. C. Burleigh, J. W. Brown, Theodore Parker, J. N. Buffum, N. Haskell, Abby Folsom and A. B. Alcott.

This last named speaker denounced almost every thing as it now exists, said that colleges and churches were humbugs, and, after taking away all external guides, motives, and aids to goodness, he called upon man to be good and holy, in obedience to the love of his own soul. This, for him, was an all-sufficient redeeming power. In Mr. Parker's speech were some good things: but he seemed quite too conservative for most of the great spirits present. He went for the abolition of sabbatical laws, but would still adhere to the religious observance of the day.

The evening session was attended by a larger number than were present during the day. C. C. Burleigh occupied most of the time during this session in endeavoring to show that the Sabbath was a Jewish institution, an ordinance of the ceremonial and not of the moral law, and other things, some of which every body knows, and some of which nobody knows. Mr. Foster followed him



in one of the most ridiculous speeches that was ever heard upon so grave and sacred a *theme*.

He ridiculed the Sabbath, and, so in fact, did nearly all the speakers: but he was for showing his principles by his practice. He thought the anti-Sabbath friends should make a business of working on the Sabbath, when they might be seen by their neighbors, as this would tend effectually to banish the idea of the day's sacredness from the mind of the rising generation.

Abby Folsom told her story, and Parker Pillsbury made a few remarks, when the convention adjourned to Friday morning.

Friday was the day for "raising the wind" and a good many were present to hear. Some few clergymen ventured in to hear how soon, if it should be, the Sabbath was to end and all its rites expire. Some were there prepared to speak a word for the truth should an opportunity be offered them. This, it seems was anticipated by the getters up of the meeting, and a resolution was introduced and passed, putting its finger on the lips of all who were not of their peculiar views. It is but just to say that Abby Folsom and S. S. Foster opposed this measure. Of those who addressed the meeting on Friday, we will name J. N. Wright, Lucretia Mott and C. C. Burleigh. Mr. Wright said he had no patience with this Tom-foolery of Sabbath-keeping, and went for consecrating man to God rather than a day. He said a great deal about the evils of slavery, and seemed to talk as though the Sabbath was the cause of it.

He said that so long as one day was specially consecrated as a day for worship men would worship on no other day. He would have all days worship days, and all days working days. Mrs. Mott, said she wished the convention to take a decided stand. Her motto was, down with the Sabbath and all its institutions. The age was one of progress and we were bound by no authority of the past. The examples of the Apostles cannot bind us to any form, or to the observance of any day. Even Jesus cannot be received as an infallible authority, where our own inner light would guide us in a different path from that which he has pointed us. She disagreed with Mr. Parker and hoped the convention would make no compromise with Sabbatarians by sparing the institutions and religious observances of the day. For one, she rejoiced in the inventions of the day, such as steamboats and railroads, and she wished to see them used on Sunday to carry the people from the city to the country, to visit their friends, to roam the fields, and worship in God's great temple.

C. C. Burleigh spoke in the afternoon, reasoning from physiology, to show the Sabbath should be abolished. In his remarks, he showed most plainly that could they carry their wishes into effect, no vestige of religious worship, as it has existed for thousands of years, would remain upon the earth. His speech was alike *senseless* and *sacriligious*. If the world is ever saved by such reforms, I can only pray that the Lord will quickly give us *another* and a *better* salvation. I was not present when the convention dissolved, and know not but other and better speeches were made after I left. I am told, however, that it ended as it began, a contemptible yet feeble effort, to destroy an institution, which like the blessed Jesus, in the memory of whose resurrection it is kept, has never done aught but to bless the world.

A FRIEND OF THE SABBATH.

#### How to Deal with Rats.

Corks, cut thin as a sixpence, roasted or stewed in grease, and placed in their tracks; or dried sponge in small pieces, fried or dipped in honey, with a little oil or rhodium; or bird-lime laid in their haunts, will stick to their fur and cause their departure.

If a live rat be caught and well rubbed or brushed over with tar and train oil, and afterwards allowed to escape, the others will all disappear.

Poisoning is a very dangerous and objectionable mode.

## THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., PUBLISHERS.

NEW YORK, APRIL 1, 1848.

### History of Universalism in New York.

FROM 1796 TO 1803.

The first steps towards the organization of a permanent Society in this city, of which we have any record, was made in the year 1796, when three members of the John Street Methodist Society, who had, for some time previous, cherished the "better faith," withdrew from that Church and commenced meetings by themselves. Their names were Abraham E. Brouwer, Robert Snow, and Edward Mitchell, all active and prominent in that Society, the former the leader of a class. The circumstances of their withdrawal are briefly given in the "Christian Universalist," by Rev. Edward Mitchell, from which we copy in part.

"Late in March, or on the afternoon of Friday, the first of April, 1796, George Roberts, who, we believe, was then the presiding Elder of the Methodist Society, of the city of New York, called on Abraham E. Brouwer, at his house, and informed him that he did not come to controvert the subject of universal salvation with him, but to inform him that, as he held that doctrine, it was not proper that he should at the same time hold an office in the Church. The reply of Mr. Brouwer was, I have frequently offered my class paper to Mr. Dickens, and he has as often refused to take it; but now, sir, you are welcome to it; and accordingly handed it to him. When Mr. Roberts was at the door, about to go away, Robert Snow, who had long been the intimate friend of Mr. Brouwer, presented himself from the street, and the term brother was reciprocated between them. Mr. Roberts went away, and Mr. Snow went in. He was soon informed of what had taken place, and, after some conversation, Mr. Snow came to the office of the writer, and asked him to go with him to Br. Brouwer's. Here the writer was soon informed of what had taken place. After a long consultation, we thought it probable that the intention of Mr. Roberts was to follow up his act of discipline by expulsion; but, to put the matter beyond doubt, we determined to wait on him the next morning; which we did. Mr. Snow was our spokesman, and informed him that our visit to him was in consequence of his visit of the preceding evening, to our Br. Brouwer, and that we thought, that as he had taken from Mr. Brouwer his class paper, perhaps to intend to excommunicate. His reply was, "that was my intention!" He was then told, that on the subject of religion we were all of one mind; that what he intended to do with one, we supposed he would do with all; and that as it was not common to exclude a religious society for a mere difference of opinion, and as we were all men in business, our characters were dear to us; and we requested that he would be so good as to give us a certificate, stating that it was not for any immorality of conduct, but for this difference, that we were thus excluded. He answered, that there would be a meeting of the leaders that evening, and that he would lay the matter before them.

"In the course of the day, we waited on Mr. Daniel Smith, who had formerly been a settled preacher in the city, but who was then a local preacher; and with whom we were on very good terms of intimacy; and of whom we requested, that as he would be at the meeting that evening, he would not advocate our cause, but urge a decision of it. The meeting was held, and the subject of the morning stated. Mr. Smith asked Mr. Roberts—Br. Roberts, do you ask our opinion, that you may know what we think, or that you may be governed by it? The answer was: I cannot say that I will be governed by your opinion, unless it agrees with my own. The meeting broke up without coming to any decision."

After much delay and prevarication, common in such cases, occasioned by the fact that many more were involved in the heresy of Universalism than was at first suspected, Mr. Roberts "found that it was his duty not to be hasty in his conclusions." Accordingly, on the 28th of April, 1796, the following note was addressed to him:

"[Sir, as you cannot, or will not, do us the justice to which we are entitled, we do not choose any longer to continue in



this condition. Therefore, from the date hereof, we shall no longer consider ourselves as members of the Methodist Society, nor subject to its precarious discipline. Signed,

ABRAHAM E. BROUWER,  
ROBERT SNOW,  
EDWARD MITCHELL.

New York, 28th April, 1796.

But a few days elapsed before steps were taken to establish worship among themselves. "Thus situated," says Mr. Mitchell, "belonging to no Church, we seriously considered what was our duty, as professors of religion, on the subject of worship. We knew that we could read the Scriptures together, pray to God for each other, sing the praise of God, our Savior, and be helpers to each other in one common faith. We therefore determined to worship together, hoping for the enjoyment of the promise of Christ, that where two or three are gathered together in his name, he would be with them."

The conduct of the Methodist Society and the Elder had produced considerable agitation, and "sundry persons," who had formerly belonged to that Society, and who "hoped for the happiness of all men," withdrew and united with them, among whom mention is made of one Barnet Mooney, "a highly esteemed friend, whose sound good sense was of great service in the formation of their Constitution." These united to the number of fourteen, and organized a Society under the name of "The Society of United Christian Friends," which it ever after bore, though its Constitution was several times changed. Abraham E. Brouwer was chosen President, and Jacob Clinch, Clerk. The Constitution was adopted May, 1796. Their letter of withdrawal was dated April 28. It would hence appear that the work had been begun in right good earnest.

A room in the house of Mr. Brouwer was occupied as a place of meeting; but the attendants soon became so numerous that they could not be accommodated, and it was found necessary to procure some more commodious place of worship. Accordingly measures were taken to erect a Church, which stood in Vandewater street, near the spot now occupied as a free Episcopal Church. After the erection of the house, Mr. Mitchell proposed that the Society should be incorporated, but this was not approved. This was the germ of a difficulty which not long after caused some of the prominent actors in this good work to turn back and walk no more with them. In November, 1800, the Society resolved to become a corporate body, to hold property and transact business in a legal manner. This caused offence, and Messrs. Brouwer and Snow, who had both officiated as elders, withdrew. The next month another Constitution was adopted, which omitted "Class-meetings," which had been hitherto held, the same as in Methodist societies. Their "Feasts of Charity," were continued till 1807, when they were omitted. The first organization of the Society was modeled after the Methodist in many respects. They retained nearly all they could in their separate and independent condition. They made their officers elective, and an Elder or a Steward were ineligible for the next succeeding year.

In the fall of 1798, Mr. Murray visited this city, and preached, but not in the house of the "United Christian Friends." Why he did not, does not appear. He might have had friends, who did not co-operate with that Society, such as Dr. Young, before mentioned. He might have been ignorant of its existence, though that seems hardly possible. Or he might have been prevented by the difficulties at that time existing in the Society, touching the peculiarities of its organization. Reformers are almost always bigots. They are extremely tenacious of their new and favorite notions, which give distinctiveness and character to the reforms they have undertaken. Having discovered errors they have renounced them. Having discovered truths, they have adopted and cheerfully maintain them.

They must be right, and what they have discovered, and now defend, they vainly think must be the *Ultima Thule* of all proper investigation or improvement. They erect here the *ne plus ultra* of their inquiries, and, too often, of their charities. The steps they have taken are quite sufficient. It is dangerous to go farther. Any Columbus-daring is denounced as foolhardiness or madness outright. So, because two leaders in this movement could not agree with the proposition of the majority to enter into a regular organization, and establish a regular ministry, they probably prevented Mr. Murray from preaching in their house, and when the Society finally took a decided stand they withdrew from it, though, so far as we have learned, held fast the profession of their faith. It is always a matter of deep regret that those who have acted prominently should so far misapprehend the spirit of Christianity as to wish to dictate measures which are not agreeable to the wishes of those who are cooperating with them in matters of mutual right and equal responsibility. But, alas, for the prosperity of the Church, and the honor and happiness of its members, such cases are too frequent. To the credit of the memories of those here referred to, it should be remarked that no evidence is found of any attempt or wish on their part to destroy, or in any way retard the prosperity of this infant Society.

January 19, 1801, being straitened for room, a committee was appointed to inquire into the expediency of purchasing a Church in Magazine, now Pearl street, belonging to the English Lutheran Church. The committee reported March 5 and the Church was purchased at the price of \$2,000. This Church, after the erection of the new one, passed into the hands of the "New Church," or Swedenborgians, but is at the present time occupied by a colored congregation, called "Zion's Church." It stands on the north side of Pearl street, above Chatham, in the rear.

In July 18, 1803, Mr. Mitchell, who had taken a prominent part in the reorganization of the Society, was ordained as a regular minister of the Society, how or by whom is not made to appear. Up to this time some four or five different members had officiated as speakers, one of whom was annually elected Elder, whose duty it was to watch over the interests of the Society, visit the sick, &c., without compensation. It was mainly upon the subject of settling a preacher by a legal organization, that the difficulties had arisen, and when that question had been settled steps were taken forthwith to establish a regular ministry, and Mr. Mitchell was elected to that office, which he continued to fill, with the exception of a single year, while settled as colleague with Mr. Murray, in Boston up to the time of his death, Aug. 8, 1834.

W. S. B.

#### Suggestions Relative to the Free School System.

Such is the title of an octavo pamphlet from our excellent friend H. Summer, Esq., of South Carolina. It is a plea for the Free School system. We have read it with great profit. There is nothing, if we except Christianity, which can do so much for our country as Free Schools—schools in which the poorest child can be fitted for the business of life. The education which our friend would have given, is thus described in his valuable pamphlet:

"In every School should be taught Spelling, Reading, Writing, English Grammar, Arithmetic, the Elementary Principles of Government, including a succinct view of the nature of the Federal Government, and that of the State; also the Elementary Principles of Morality as taught in the Bible, together with the Elements of Physiology. These branches are regarded as necessary and indispensable in every system of education. The undersigned can only glance at the principal reasons why these should be taught in all our schools without exception."

He then proceeds with his reasons; and they are both conclusive and clearly stated.

O. A. S.



## Explanation of Controverted Passages of Scripture.

It has been suggested to us that it would add much to the interest and value of our paper, in the estimation of a numerous class of readers, were we to devote a certain portion of it to an explanation of those difficult and controverted texts which are frequently quoted in opposition to our sentiments.

For the gratification of those, therefore, whose means and opportunities have not been such as to enable them fully to understand those passages, which have been perverted to the support of a partial creed, we propose to give, from time to time, such brief expositions as may be of service to those, who can find no better assistance, in their efforts to rescue the scriptures from the grasp of error and misinterpretations. To such as have long been familiar with the preaching and writings of Universalists, it is presumed that these explanations will be possessed of but little interest, and since it is not for them that we write, they will doubtless feel themselves at liberty to pass them by without a perusal. We propose to commence our labors in this department, with that oft quoted passage found in Mark xvi: 16: "He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned."

According to the popular view of this passage Christ is represented as seeking to enforce faith in himself, or in his teachings, by a threat of eternal vengeance upon all who either cannot or will not believe in him. A charge, which if it could be well sustained, would, it appears to us, tend directly to diminish confidence in Christianity on the part of all who are in any degree capacitated for reason or reflection. Even those who are most earnest in their endeavors to induce others to believe as they do, by threatening them with damnation, will not allow that they are indebted to any such motive as that, for their faith in Christ, and it does seem to us, that if they would allow themselves a moments reflection upon the subject, they would perceive that such a motive is hardly proper to produce conviction in any mind. Should an individual approach them with a proposition connected, with the science of mathematics, for instance, or politics, or morals, and demand their assent to it, on pain of suffering some terrible vengeance at his hands, they would probably suspect that he had no great confidence in the correctness of his own views, and would be very likely to demand of him some better evidence of the truth of what he affirmed, since it is to be presumed that no man would resort to such a method in order to produce conviction so long as he had more rational arguments at his command. The truth is, if men are to believe or be damned, as the terms are commonly understood, all other kinds of reasoning and argument may very well be dispensed with. There is a force in this kind of logic, that is absolutely irresistible, and this may account to us why it is that so many absurdities have crept into the faith of Christians, for their belief of which they can assign no other reason than this, simply that they shall be damned, if they do not believe them. If this be a proper ground of faith, then surely much that is written in the Bible, together with all that has been written by pious and learned men, to convince mankind, of the truth and reasonableness of christianity, is vain, for if men are to believe or be damned, that is the end of the matter. No matter whether it be wise or foolish, consistent or contradictory, they must believe, or lose the soul eternally, and who could ever think of doubting under such circumstances? But we are fully persuaded that our Savior never meant, or intended any such absurdity, and our reasons for thinking so, are so well and ably set forth by Mr Paige, in his admirable commentary, a work, by the way, which should be in the hands of every Universalist, that we feel that we cannot do ourselves or our readers better justice

than to quote his comment on the passage under consideration:

S. C. B.

"The evident meaning of the passage is similar to John iii., 18, namely, that a living faith in Jesus delivers men from the power of sin and moral death; while a wilful rejection of him leaves the soul in its corruption, and incurs the condemnation of obstinacy. The belief and the salvation exist simultaneously; and so also the unbelief and the condemnation. In other words, while men remain in unbelief, whether in this life or the next, they remain also in condemnation; when they shall believe, whether in this life or the next, they shall also receive salvation. This, I doubt not, is true, as a general explanation of the passage. Yet, from ver. 17, 18, the language manifestly had a peculiar application to the apostles and primitive believers, while miraculous powers were continued. Hence it has been explained thus:

"The truth is, that the salvation here spoken of is not the salvation of a future life, the final recompense of virtue, but exemption from the wrath to come upon a large part of that present generation of the Jewish people, for their unbelief. It has no relation to moral merit, and is addressed to the people of that age, and of that religion only. It was a dispensation of the Mosaic economy. That condemnation to which this salvation has reference, was a temporal and national punishment for the violation of the law of Moses, and of the positive requisitions of God, made by the prophets of that institution. It is to faith that this condemnation is denounced."—*Cappe*. This, perhaps, may be considered as pushing the matter to an unnecessary extremity. For though the language may have had direct application to the men of that age, still the principle is equally true, in regard to all men who hear the gospel. Nevertheless, "the sanctions with which our Lord enforces the precept of faith in him, though generally applied to a future judgment, do not appear to have any relation to it; but only to the admission of Christian converts into the Christian church, after Christ's ascension, upon the same terms as he admitted them himself. Jesus here, upon leaving the world, gives his apostles the same power which he himself had exercised, and orders them to use it in the same manner: *He that believeth not shall be condemned*, or accountable for his sins." *Horne*. In my judgment, nothing in the passage, except the word *damned*, has induced the mass of Christians to suppose it alludes to endless happiness or endless misery. And that this word ought never to have found a place in the text, is acknowledged by one of the most eminent critics; *Shall be damned*, he says, "is not a just version of the Greek word. The term *damned*, with us, relates solely to the doom which shall be pronounced upon the wicked at the last day. This cannot be affirmed, with truth, of the Greek *katakrito*, which corresponds exactly to the English verb *condemn*."—*Campbell*. I add, the same word occurs in Matt. xx. 18; xviii. 3; Mark xiv. 64; John viii. 10, 11; where it is rendered *condemn* and *condemned*, and no person ever dreamed that it implied a sentence to endless misery."

## Duties of Young Women.

We shall have on hand, in a short time, a new work, from the pen of Br. Chapin, on the above subject. The Christian Register thus speaks of it:

"A volume whose beautiful page and outward adornment are in harmony with the spirit and expression of its thoughts. Judging not indeed from a perusal of the whole, but of parts, as we had time to bestow upon it, we do not hesitate to pronounce it one of the best books we have seen of its class. Mr. Chapin's style of writing has, without being subjected to much severe criticism, been quite chastened by the general culture which a mind like his could not but apply to itself. Each succeeding volume has shown improvement upon the preceding. Nothing, however, that we remember to have read, has, with whatever faults of style, ever come from him, which has not been worthy of perusal."

## Br. Moses Ballou.

This Brother preached in this City on the last two Sabbaths. He is in fine health, with the exception of a bronchial difficulty—a difficulty produced by the damp, chilling winds of the place where he has resided. He is recovering from the affliction, and we are confident that in a short time, it will be perfectly recovered. If any of our societies in this State or south of us are in want of a first-rate preacher, they now have a chance to engage one.



## Rev. Noah Murray—His Son.

We were favored, the other day, with a call from the son and only surviving child of the early advocate of our Faith, Rev. Noah Murray. This son, who bears his father's name, resides in Columbus, Ohio. He came to this city last fall on account of the illness of his wife, hoping that she might here regain her health. In this he has been sadly disappointed, for she has gone to her rest, and left him to return lonely and sad to the residence of his son.

He related to me some incidents touching his father, which we have thought worth a place in our columns. Rev. Noah Murray was born in Litchfield Co. Connecticut, and served his country during the first of the Revolution. After peace was declared he removed to Lanesboro, Mass., where he commenced preaching as a Baptist. While pursuing this vocation, by a constant investigation of the scriptures, he became convinced of the truth of the doctrine of Universal Salvation. As his son expressed it, "preached himself into Universalism." He did not hide his light, but openly declared his convictions to his people. A few believed, but the greater part were alarmed and forsook him.

He soon after removed to Dutchess Co., in this State, where he remained but a short time, and then went to Pennsylvania and settled, near a place called Tioga Point. The township was called after him, Murraysfield. This was in 1790. Here he cleared him a fine farm, and made provision for his family of seven children. His time he occasionally devoted to preaching the new doctrine wherever opportunities offered, and after a few years became an almost constant itinerant. He preached in the new settlements in Northern Pennsylvania, and Western New York, especially in the Genesee country, as it was then called. Several times he went to New England, and "as he went preached" the unsearchable riches of Christ. During one of these journeys, he fell in with several of our preachers, and was induced by them to go to Philadelphia, where he located in 1807, as Pastor of the Lombard st. Church. We find the following in the Circular Letter of the General Convention of that year: "The Philadelphians are shaking themselves from the dust. The temporal light has come in the light of Br. Noah Murray, and the Society is completing the Meeting House in Lombard Street at great expense." He remained there about two years, his family mostly residing on his farm. In 1808 he returned to Murraysfield, and resumed the management of his farm. He died after a brief but painful illness in 1811.

During his sickness he was almost incessantly beset by those tormentors who love to make the death-bed, even of the good, unhappy and terrible, unless tamely submissive to their own peculiar notions. They used every appliance to extort from him a renunciation of his joyful views of the endless happiness of all mankind, telling him he could not die in peace till he had given them up and embraced the doctrine of endless misery; as if that horrible and God-dishonoring doctrine, that vast myriads of his fellow beings, perhaps some of his own family and friends, were to be interminably wretched, could smooth the path before him, and afford him light amid the gathering darkness. He replied plainly and confidently to all their inquiries as long as he had strength to do so. They would not be satisfied, but continued their inhuman course, talking to him of the terrible punishments of the wicked, and the certainty of his being lost unless he renounced. Thinking they had overpowered him, and hoping for something to seize upon by which to frighten those they could not otherwise convince, they asked him if his faith was not forsaking him. He motioned to his son for a piece of chalk, and with a hand quivering in the very struggles of death, he wrote, "stronger!"

After a little while, "STRONGER," then resting a few moments wrote, "STRONGER!"

I asked the son how it had been with the family. He described to me their temporal condition, and spiritual prospects, and said, "they all died in the triumph of Faith." I asked him of himself and children. "Ah," said he, "I have been too long out of the air of Universalism, to enjoy it. My wife was a Presbyterian, and I have joined that order. But," and I noticed a tear trickling from his eye as he spoke, "I hope your doctrine is true. It is a blessed doctrine, full of comfort." I remarked that I was not sorry that I could not return the compliment and say that I hoped his doctrine was true, but I hoped and preached and prayed that it might be false, as also did its firmest advocates. I then quoted to him the words of St. Paul, "Now the God of hope, fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost."

Mr. Murray is a fine appearing old gentleman, but greatly oppressed with the sorrows of his late bereavement. We hope he will have a safe return to the home of his son, and soon come to believe fully in that blessed doctrine which his venerable father so dearly loved, and for which he suffered so many privations; but which afforded him such abiding comforts and complete triumph in the trying hour of death, that it was worth a life of patient suffering to acquire a confirmation in its brilliant prospects and sublime joys. W. S. B.

## Ordination of Br. C. R. Moor.

Br. C. R. Moor, a young man of noble mind, and great excellence of character, who has but lately finished his theological studies at Clinton, N. Y., was ordained to the work of the Gospel Ministry, and installed as Pastor of the Second Universalist Society in Brattleboro', Vt., on Wednesday, March 22d.

The ordaining council assembled at an early hour, for the purpose of examining the candidate with respect to his faith, his object in entering the ministry, and his scientific and moral qualifications for the office he was about to assume. Br. T. J. Sawyer, of Clinton, N. Y., was chosen to take the lead in this examination, and in his hands the work was faithfully performed. The candidate proved himself sound in the faith, and able to teach its great principles, and defend its truths with ability. The vote was unanimous to confer ordination, and at eleven o'clock, A. M., the council adjourned to the Church, where the following exercises were listened to by a large and attentive audience.

1. Voluntary by the Choir.
2. Invocation, by Br. J. S. Lee, Pastor of the First Society.
3. Reading Scriptures, by Br. J. H. Willis, former Pastor.
4. Hymn.
5. Sermon, by Br. T. J. Sawyer—Text 2d Timothy, ii: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
6. Ordaining Prayer, by Br. J. H. Willis.
7. Charge, and delivery of the Scriptures, by Br. T. J. Sawyer.
8. Right hand of Fellowship, by Br. J. S. Lee.
9. Hymn.
10. Address to the Society, by Br. L. J. Fletcher, of Cambridgeport, Mass.
11. Anthem.
12. Benediction, by the Pastor.

These services were replete with deep and affecting interest. The sermon was truly a Gospel sermon, and took deep hold upon the hearts of all who listened to its demonstrations and appeals. In the afternoon, the house was again filled, although the streets were rendered almost impassable by the mud and



water, with which they were inundated. Br. Fletcher was the first Pastor which this Society settled, and the interest manifest during his discourse, showed most plainly that their strong attachment to him had not diminished during his absence from them. His text was chosen from Matthew's Gospel, chap. v: verses 14 and 16—"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and be led to glorify your Father which is in heaven."

The cause of Universalism in Brattleboro', is now in a very flourishing condition. Br. Lee, at the West Village, is doing a noble work. He is the Principal of Melrose Seminary, located there by the friends of our cause in that region, and in the offices of Teacher and Pastor, he proves himself a workman who needeth not to be ashamed. The Seminary is in a very flourishing condition; the present term numbering between sixty and seventy scholars. A better School than this, the friends of liberal principles cannot find to patronize. The influences of this School, and the efforts of Br. Moor at the east, and Br. Lee at the west of the town, will do a great and good work for the truth in that region. God help them to be faithful, and acquit themselves like men, who, in doing battle for the right, are never weary.

### God is Love.

Perhaps there is no subject on which men are more perfectly agreed, than they are on the nature and disposition of love. We have all felt its influence, and we know that its only desire is to do good. The parent loves its child, and seeks its happiness. The neighbor loves his neighbor, and he is kind and obliging. Hence the Bible says, *Love worketh no ill*. Such is love in human beings. In God, it is the same. This we know, because all the moral qualities which exist in us, are the same in nature that they are in God. Our mercy, compassion, and faithfulness are the same in nature as God's. Hence the Bible says, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Not only does the Bible represent the attributes of God by the attributes of men, but it ascribes to his love all his gracious acts—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved," John iii: 16, 17. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him; herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another," 1 John, iv: 7-11. Thus, to the love of God, must we ascribe all the blessings of life and redemption.

Such being the nature of love, how can God inflict endless misery upon any of his children? It cannot be said that his love is partial; for, moved by love, he sent his Son to die for all men. Neither can it be said his love is changeable; for he is the same yesterday, to-day, and forever. Neither can it be said his love yields to the demands of justice, for justice can demand nothing opposed to love. Neither can it be said endless misery is a good, for it is an unmixed and endless evil. If then, God is love, Universalism is true. O. A. S.

THE TRULY GREAT, a Discourse, appropriate to the life and character of John Quincy Adams, by E. H. Chapin and published by A. Tompkins, 38 Cornhill, Boston, has been received, and is for sale at this office.

### Two Chances of Salvation.

The believers in endless misery, think that they have a great advantage over Universalists. This advantage is supposed to consist in the greater security enjoyed of final salvation—a security arising from their belief, and which gives them two chances of Salvation, while we have only one. We readily grant that if they have *two chances*, they have an advantage over us, for we have but one chance. We depend entirely upon the love, mercy, grace, and promise of God. If these fail, we cannot be saved. Now we would like to know what chance there is besides this. The Bible says, we are *saved by grace*. Our opposers think there is a chance obtained by faith in endless misery. But what chance, we would ask, does this give? Does believing it make God more kindly disposed? This cannot be, for his nature is love. Does it make him yield the claims of justice? This cannot be, for he will punish every man according to his deeds. Does believing it have a better influence upon us than any other faith? The History of the church shows that some of the worst of human fiends, have not only believed it, but drawn the venom of their hearts from it, and used it as a type for the formation of their weapons of vengeance. Is faith in it ever made a condition of final salvation? There is not a text in the Bible which requires its belief. In the name of reason, then, we ask, in what consists the other chance? Yes, the *other chance*. In regard to the chance, we are agreed with all christians; but some think there is another one, not, to be sure, very good, for they always represent it by a *leaky vessel*, a *little boat*, a *frail raft*, or something of the kind. Very appropriate indeed are these representations.

Br. Pingree of the Star in the West, thus speaks of this stale argument. In noticing a lecture by a Mr. Hobson, he says, "Mr. Hobson concluded his Lectures against our Faith, with a solemn warning, and exhortation that his hearers seek to be on the 'safe side.' 'If we are wrong, and Universalists right,' said he, 'we shall be saved at any rate; but if *they* are wrong, and we are right, they will be endlessly damned.'

"Now, how do such words sound, uttered by an Old School Presbyterian Calvinist, who declares the Confession of Faith the best book in the world, next to the Bible? [It is *better* than the Bible, if the whole system of Calvinism is true.] If, as that creed teaches, and as Mr. Hobson professes to believe, I say '*professes*,' for we can never know what he does *really* believe. 'God hath elected some men and angels to everlasting life, *without any foresight of faith or good works*,' &c., and 'the number is so certain and definite, that it can neither be increased nor diminished.' What can man do to *place himself* on the 'safe side,' or the unsafe side? Besides, even if Universalism is false, how can he venture to say that Universalists will be sent to hell? How does *he* know that some or all of the Universalists are not of 'the elect?'" O. A. S.

### Good News from the South.

It was truly gratifying to us to learn, as we did, by letter, under date of March 14—from that veteran soldier of the cross, Rev. T. Clapp, of New-Orleans, that his health is completely restored, and that the cause of Liberal Christianity is in an eminently prosperous condition in that city. Br. C. is entitled to the thanks, as well as the active sympathy, of all who love liberality in sentiment and in action, for the noble and independent stand he has taken in favor of the right and the true, and in defiance of popular prejudice. May his valuable life and health be spared through many long years of useful and efficient labor in the cause of God and humanity. Br. C. is informed that the remittance came safely, and has been duly credited on our books. S. C. B.



## The Universalist Relief Fund.

At the suggestion of some of the Board, we republish, this week, the following circular, containing suggestions as to the proper method of making application for the benefit of the Relief Fund: We take the liberty to suggest to brother editors throughout the State the propriety of copying this document.

To all Universalist Clergymen in fellowship with the New York State Convention, their widows and orphans:

The Trustees of the Universalist Relief Fund, for the purpose of avoiding frequent inconvenience, delays and expense, take this method of informing all persons interested in said Fund,

1. That under the express conditions of the Bequest, no relief can be granted by the Trustees, but on the vote and direction of the Convention of this State. And

2. That all applications for relief must be made to the Trustees, whose duty it is to ascertain the situation of the applicants, and report annually to the Convention.

The object of this fund as set forth in the will and testament of the donor, is to benefit and relieve "sick and infirm clergymen of the Universalist faith, and the widows and orphans of deceased clergymen of the Universalist Church, who, previous to their death, were in fellowship with the Convention of the State of New York." To report in favor of granting any relief, the Trustees must be satisfied that the clergyman, making application on the grounds of sickness and infirmity, is in fellowship with the New York State Convention, and is suffering under some chronic disease, producing infirmity and unfitting him for the duties of his profession, and also that he is in indigent circumstances which render him a proper subject of this charity. If it be the widow, orphan or orphans of a clergyman making the application, the Trustees must be satisfied that they are what they thus represent themselves to be; that their husband or father was at the time of his death a clergyman in fellowship with the New York State Convention, and that they are in indigent circumstances, which call for relief.

For instance, if a clergyman makes application, it is necessary for him to show,

1. That he is a Universalist clergyman in fellowship with the convention of the State of New York.

2. That he is sick and infirm, or infirm from the effects of age, and therefore incapable of providing for his wants by his professional labors.

3. That he is in indigent circumstances, and requires the aid of charity.

In case the applicant be a widow, orphan or orphans, it must be shown

1. That she is the widow, or he, or she is the child, or if more than one, that they are the children, of a Universalist clergyman, who at the time of his death, was in fellowship with the Convention of the State of New York.

2. That they are in circumstances of want, and require relief from the hand of charity.

Besides the names of the parties in full, it should be stated in what town and county they reside, to what Association the Clergyman belongs, or belonged, and in what place he resided at the time of his death.

These facts and statements should all be satisfactorily vouched for by well known and accredited Universalist clergymen, or by the officers of the town or county, or by other well known and credible citizens, whose certificates duly signed, should always accompany the application.

By attending to these directions much difficulty may be avoided, and sometimes important delays prevented.

## Sabbath School Exhibition.

An interesting Sabbath School Exhibition was given in the Fourth st. Church on Wednesday evening of last week. The pieces were good, and the singing was very fine. Several duets were sung by the Misses Drake in a very admirable manner. The chief defect of the exhibition was the want of proper training on the part of the scholars. Some pieces were imperfectly committed. The Dialogue on Sabbath Schools was excellent, and we should be glad to see it in print. The singing by the School was remarkably good.

BR. JOB POTTER, has removed to East Hamilton, Madison Co., N. Y., and desires all communications intended for him to be directed to that place.

## The Bible.

In these days, when some who call themselves Christians, devote much of their time in attempts to destroy the claims of the Bible, it is refreshing to meet with such a poetic effusion as the following. We do not expect that the profound philosophers who are marshalled against the Holy Book, and who love to dwell upon what they call its imperfections and contradictions, will be either convinced or pleased by it—but it may wake up in some bosoms a sacred passion that is now slumbering, and give a new life to a zeal for truth.

## THE OLD FAMILY BIBLE.

Sceptic! spare this Book,  
Touch not a single leaf,  
Nor on its pages look  
With eye of unbelief;  
'Twas my forefather's stay  
In the hours of agony;  
Sceptic! go thy way,  
And let this old Book be!

This good old Book of Life  
For centuries has stood,  
Unharm'd amid the strife,  
When earth was drunk with blood;  
And wouldst thou harm it now,  
And have its truths forgot?  
Sceptic! forbear thy blow,  
Thy hand shall harm it not.

Its very name recalls  
The happy hours of youth,  
When in my grand-sire's halls  
I heard its tales of truth;  
I've seen his white hairs flow  
O'er this volume as he read;  
But this was long ago,  
And the good old man is dead.

My dear grandmother, too,  
When I was but a boy,  
I've seen her eye of blue,  
Weep o'er it tears of joy.  
Their traces linger still,  
And dear they are to me;  
Sceptic! forego thy will,  
Go! let this old Book be.

## Letter from Br. John Moore.

Right glad are we to hear from Br. Moore. His commendations are encouraging to our hearts, and we trust that they will stimulate us to renewed fidelity in our labors. We are aware of the importance of the position we occupy. We are in the chief City of the Union, which is annually visited by friends from all its parts. New York, therefore, should have a strong paper; and we hope, by the aid of our ministering brethren, and the generous patronage of liberal Christians, to make it worthy its position. May we hear often from Br. Moore.

O. A. S.

MESSRS. EDITORS OF THE "NEW YORK CHRISTIAN MESSENGER":—Brethren—I hereby acknowledge the receipt of the 18th and 19th numbers of your paper, for which please accept my thanks; and with them, my most ardent prayer for your success in the arduous, important, perplexing, depressing, exciting, weakening, strengthening, doubling, hoping, and too often thankless enterprise in which you are embarked. I congratulate you and your readers, as also the cause to which we have consecrated our powers, on the arrangement made for the continuance of the publication of the "Messenger." Having enjoyed for many years, a very happy and intimate acquaintance with most of you, I think I know something of your ardent attachment to the cause of heaven's truth and man's happiness; your ability and tact to illustrate that truth; against the attacks of its numerous foes, whether they present themselves in the garb of ignorance, malice, or deception. And I rejoice exceedingly that you have put your hands to a lever which works that powerful engine, the press.

The value of a well conducted weekly paper, to our holy cause, is not as fully appreciated by all our laymen as it should



be. But the issuing of such a journal will do much to correct that evil. If our friends could all perceive the great benefit of such a paper, not only to the cause of Universalism at large, but to the religious improvement of individuals and families, especially where they seldom hear the preached word, they would no sooner think of doing without it, than without their necessary food and clothing. And if all subscribers to such periodicals realized the importance of *prompt payment* for the same, as fully as do often the Publishers, they would no sooner think of withholding the trifle it costs them per annum, than they would of withholding food from their workmen, and at the same time expect them to perform their daily labor. Can a man labor without food? Yes, just as well as most publishers can issue papers week after week without pay. Did I hear some one of your subscribers up the beautiful valley of the Hudson say "Two dollars is not much, therefore if I do not pay my subscription till next fall, or some other time, they'll get along." My friend, a word in your ear if you please—have you ever thought that those publishers whose productions you so highly value, for your own and the sake of your family, and neighbors, depend entirely on "two dollars" annually from each of their subscribers, to pay the many bills which they are obliged to make in serving them so punctually? "O yes, I suppose they do." Well, suppose each one should say and do as you have, (who have not been punctual.) "O, they will pay I suppose." But what right have you under the same circumstances, to do differently from what others *should* do? "I never thought of that—I'll pay according to the terms." That's right; and the *best* way is to pay in advance if possible, but pay at the time agreed on, at any rate.

Brethren, you occupy an important position—important in many respects. Your location is second to none in the world. The doctrine you advocate is *first of all*—and the instrumentalities in your hands, the *press* and the *pulpit*, are foremost of all human means in carrying forward the great work of salvation from error and sin, and giving the hope of endless life in heaven. Go on, then, in the omnipotence of the truth and love of the everlasting Gospel—be a messenger of "good tidings of good," to all who will hear, and the blessing of God crown your labors with abundant success.

In reading the two numbers of the Messenger which I have received, I have been pleased with the arrangement, taste, and spirit of the articles presented—there is proof there, of the *intention*, as well as the ability to work, to *do* something by which to sustain yourselves and benefit the cause of true religion. That is the only way to deserve support, and a pretty sure way of obtaining it. In the trio filling the "chair editorial," there is just the variety needed, and which is seldom found in *one* man. The articles we may expect on the history of Universalism in the city of New York, will unquestionably be read with a great deal of interest—and I hope "The way to help the poor," will be made so plain that a wayfaring public, though heretofore foolish and remiss in the important duty of *preventing* poverty and crime, will not err therein—while the "reality of true religion" shall be so clearly demonstrated, both by sound argument and a pure life, that all may see its reality and feel its power.

Fraternally yours,

JOHN MOORE.

Lynn, Mass., March 13, 1848.

#### Later from Europe.

The news, per steamer Caledonia, is of the most interesting character; especially that relating to the recent revolution in France.

Following the abdication of Louis Philippe, and the resignation of his ministry, which was announced last week, events that would seem ordinarily to be the work of years were crowded into the space of hours. The Parisians gained, with hardly an effort, and with very little sacrifice of life, complete control of the army, packed off the legions of the National Guard to the frontiers, and established a *Provincial Government*, which we are happy to see was immediately recognized, first by our own excellent minister, Mr. Rush, followed by the representatives of *Great Britain*! Belgium, and Switzerland.

On the 20th of April a new National Assembly is to be called, when the authority of the present Provincial Government will be given up, and "Universal Suffrage and vote by ballot are to secure liberty, equality, and fraternity to France."

"The question," says the European Times, "which every one asks his neighbor is, will it last?" It adds, "every man

in England, and we believe elsewhere, hopes so." And it even re-echoes emphatically the words of Lamartine himself, who says, in his Address to Foreign Powers, "We desire for humanity that peace may be preserved. We even hope it."

The venerable ex-King and royal family have fled to England, and the Orleans dynasty is doubtless for ever at an end. With the comparative moderation which has characterized this movement, so far as bloodshed is concerned, with their hitherto unequalled preparations for defending themselves from foreign interference, and with no heir to the throne, since the decease of the late Duke of Orleans, in whose behalf a strong faction could be based upon personal friendship, the condition of the French people seems eminently favorable to the formation of such a republic as shall correspond to the wishes and wants of the whole body. Great Britain, her old enemy, it seems will not interfere, and with the popular tendency of the late movements in Sicily and Rome, it would hardly be supposed that Austria, Russia, &c. could hope to successfully encounter the current which is bearing the ark of civil liberty triumphantly around the world.

During the revolution, decrees and proclamations on the following subjects were issued from time to time by the Provisional Government, Mayors of Arrondissements, &c.: First, interdiction of meeting of Ex-Chamber of Peers; Second, organization of a Movable National Guard of 24 battalions; Third, arrest and punishment of deserters; Fourth, articles pledged at the Mont de Piete to be restored to the owners, the Minister of Finance paying the amount due on them; Fifth, the Tuilleries to be an asylum for invalid workmen; Sixth, capital punishments to be abolished; Seventh, all political prisoners to be liberated and furnished with means to join their families; Eighth, suppression of Chamber of Peers, and dissolution of Chamber of Deputies, Constitution of a Republic, every citizen to be a member of the National Guard; the liberty of the press guaranteed and freedom of thought secured; Ninth, national workshop open for the unemployed; Tenth, all citizens to remain in arms and defend their business till they acquire all their rights; Eleventh, order to arrest Ministers; Twelfth, abolition of all titles and nobility; Thirteenth, change of the term *regiment* to *demi-brigade*; Fourteenth, ten days additional time granted to pay bills throughout the Republic; Fifteenth, National assembly to meet on the 9th April and decree a Constitution, population to be the basis of election. Representatives of the people fixed at 900, including the Colonies—Suffrage to be universal—all Frenchmen 21 years of age to be electors, and all of 25 years eligible to be elected, the ballot to be secret, voters to be furnished with a ballot list and to vote at the principal place in each Canton; no person to be a Representative who has not 2,000 votes; each Representative to receive an indemnity of 25 francs per day for the duration of the session; the National Constituent Assembly to meet on the 20th April. Thirty-fifth, royal residences to be sold and proceeds applied to the victims of the Revolution, and as some compensation for losses in trade and manufactures. Decrees have also been issued changing the names of several vessels in the Navy, and also the names of those of the streets which had any reference to monarchy or the members of the fallen King's family. All institutions having the name Royal prefixed to be called National.

**RAIL ROAD ACCIDENT.**—The train of cars which left this city on Tuesday morning of last week for Philadelphia, ran into the Passaic river at Newark. The accident was occasioned by the carelessness of the keeper of the bridge, in not giving the proper signal that the draw was up, thus allowing the train at full speed to plunge into it, and occasioning the loss of the life of one man, and the destruction of a large amount of property. Mr. Charles Sanderson, engineer of the Steamer *Raritan*, who narrowly escaped death by the burning of that ill-fated boat, on the day previous, was instantly killed, being the only individual who was seriously injured.

**ANOTHER STEAMBOAT BURNT.**—The steam tow-boat *Daniel Drew*, caught fire while passing down the bay, on Wednesday morning of last week. She was run ashore on Governors Island, where she burned to the water's edge. No lives lost.



## Youth's Department.

JAMES LUMBARD, EDITOR.

Original.]

TO SUSAN.

Thank you, my sweet little Susan;

For your pretty gift to me;

Long do I intend to keep it,

In remembrance of thee.

May that true and simple motto

Thou didst work with thy own hand,

In our hearts be ever cherished,

And our deepest love command.

May that holy book be taken

As a light to guide our feet;

May its truths be ever cherished

In our hearts' affections deep.

May you ne'er forget, sweet Susan,

There is One who dwells above,

On your heart this precious motto

There enstamp, "Our God is Love."

In your years of pleasant childhood,

May you ever look to Him;

Ask for wisdom's light to guide you,

When you say your evening hymn.

E. J. A.

### The Blind Girl's Letter.

Here, my young friends, is one of the sweetest letters ever written. It was written by a girl totally blind. She had once known the pleasure of seeing, but by the strange providence of a righteous God, whose ways are sometimes dark and mysterious, she had been deprived of that great pleasure and privilege. The light of day, the beauty of earth, and the faces of kind friends are all hidden from her. And yet she is not wholly in the dark. She has moral and spiritual light—the light of friendship and the light of christian truth. Her soul is illumined by that blessed light, which beams from the face of the infinite Father. What a blessed thing to her is the light of the Bible! How does it illumine her dark pathway. Read, my young friends, with care and attention, her beautiful description of the Book of books.

LAKE COTTAGE, Nov. 25, 1847.

My dear Lizzy,—It is not pleasant to be blind. My poor eyes long to look abroad upon this beautiful world, and my prisoned spirit struggles to break its darkness, and bathe again in the pure light of the upper skies. I would love dearly to bonnet and shawl myself, and go forth to breathe the air, alone and free as the breeze that fans my brow. But, as Milton once said to his favorite daughter, "It matters little whether one has a star to guide, or an angel hand to lead." And, Lizzy, we must learn to bear, and blame not that which we cannot change. The journey of life is short. We may not stop here long, and sorrow and trial discipline the spirit, and educate the soul for a future life; and those upon whom we most depend we love most. A good English writer says, "Let the heart be thankful for any circumstance that proves thy friend."

Two summers have come and gone since my William died in Rochester. We brought him here and laid him down in the grave to sleep, close by the side of his childhood home, where the quick sands and white waves of Ontario came swelling to the shore; and high above its silvery bosom, clouds, dove like, are hanging. One moon had hardly waned—the angels came again, and while I slept, darkened my weeping eyes for ever. Oh! Lizzy, was sorrow ever so deep? was misery ever so severe? Hope departed, and an unyielding blight settled on all the joys my heart had wed. "Passing away" is truly a part of earth. It lends a death-like air to our gay enjoyment, and mingles sorrow with our cups of bliss. It

stops forever our happy labors, and frustrates our choicest plans. Those whom we learn to love, die; and the cold earth presses the lips we have loved to kiss, and freezes the hearts tuned to beat in unison with our own. Lizzy, evermore I am blind and a wanderer, but not homeless. I have God, my Father; the angels for friends, and Jesus an "old brother." The pure homes in many hearts, too, are mine—dwellings dearer than all the world beside.

This morning finds me at Mr. Ledger's delightful "Lake Cottage," seated soft among the trees; where Lombard poplars lift their tufted tops almost to prop the skies; the willow, locust and horse chestnut spread their branches, and flowers never cease to blossom. Maggie is my kind amanuensis. Now she reads to me—gives me her arm for a walk. Now with her harp and tuneful voice, unchains the soul of song; the whole covering all my thoughts with gladness, till I almost forget my "night of years," and live in a land where swells with melody the air, and sorrows and tears are unknown; all joys are less than the one joy of during kindness. Her smile makes the sunshine of many hearts; the cloudless dawning of their new enjoyments.

It is thanksgiving day, Lizzie, and my thoughts have been wandering backward, far over the current of years. Reflection is indeed an angel, when she points out the errors of the past, and gives us courage to avoid them in future. Maggie is reading the Book of Job, and this evening my spirit looks up more than ever in thankfulness to God for the Bible, Heaven's purest gift to mortals. It is the star of eternity, whose mild rays come twinkling to the nether sphere; erring man's guide to wisdom, virtue, and heaven. The Bible is the book of books.

In comparison, Byron loses his fire, Milton his soaring, Gray his beauties, and Homer his grandeur and figures. No eye like wrapt Isaiah's ever pierced the veil of the future; no tongue ever reasoned like sainted Job; no poet ever sung like Israel's Shepherd King, and God never made a wiser man than Solomon. The words of the Bible are pictures of Immortality, dew from the tree of Knowledge, pearls from the river of life, and gems of celestial thought. As the moaning shell whispers of the sea, so the Bible breathes of love in heaven, the home of angels and joys too pure to die. Would I had read it more when my poor eyes could see. Would that more of its pure precepts were bound about my heart, and I had wisdom to make them the mottoes of my life. The world may entertain its ideas of a magnificent Deity whose government is general, but let me believe in the Lord God of Elijah, whose Providence is entire, ordering the minutest event in human life, and with a father's care arranging it for the greatest possible good. Yes, Lizzy, when storms gather and my sepulchral way is dark and drear, with no star to guide nor voice to cheer, my sinking spirit finds refuge in the world-wide sympathies of a Saviour, who did not chide Mary for her tears, and came himself to weep at the grave of his friend.

My Dear Lizzy: I fear I have written you too long and too sad a letter; but, dearest, do not think me melancholy; like all the rest of the world, I have more smiles than tears, more good than ill. Let me thank you many times for your kind invitations to be with you on New Year's day, at your new home and for your gentle hint that Santa Claus will be there too. Maggie says his majesty will be in the country at that time, and I must stop here; however, I shall be with you, Lizzy. Till then, good bye, with my unabated love.

S. H. DEK.

### Be Civil.

There is more in that than you think for. The civil boy always gets along better than an uncivil one. He is liked better, treated better, loved more, trusted farther, and is altogether happier. Joseph and Frank are illustrations of this.

Joseph was always civil. He never spoke uncivilly to any body, but always tried to say and do what was proper. Every body loved him, and if any one ever spoke against him or said he had done anything wrong, people were ready to reply: "We do not believe it; Joseph is a very civil, good boy."

Frank, on the other hand, was often uncivil. He was what boys mean when they say *saucy*. If people spoke to him he would not answer at all perhaps, or if he answered it would be in a sour ill-natured manner. The result was that nobody would ever speak to him unless it was necessary.

One day Joseph and Frank happened to be together at a corner where two roads crossed. There was no *guide board*, and just at that moment a traveler chanced to come along, and inquired the way to Summerville. "Ask your grandmother," said Frank, in a very ill-natured tone, and with a look that said as plainly as words could, "Mind your own business;



that's nothing to me." At this, Joseph, ashamed of Frank and ashamed of himself for being in such company, stepped forward and said, "This, sir, is the way," at the same time directing the stranger with his hand. "I thank you my good lad," replied the traveler, and, dropping a quarter dollar into his hand, rode on.

Several years passed by, and Joseph had grown to be a young man. His father was dead and his mother was poor, and their friends thought that Joseph would do better in New York than he could in that part of the country where his mother lived. After some time she resolved to part with him though it cost her a good deal of pain. But the neighbors were very kind. 'Squire Jones gave him a letter of introduction to a friend in the city, and the Town Clerk and other officers wrote a certificate which bore very strong testimony to his good character. With these papers Joseph started for New York. He knew nothing of the difficulty of getting employment in a great city, and went forward full of hope. But, alas! when he reached the city, 'Squire Jones' friend was gone on a journey to the West and would not be home for six weeks. What was he now to do? Among the thousands and thousands in New York, he knew not a single soul. He had hardly money enough to carry him home, and it would last him but a little while there. But he resolved to stay and do the best he could. He accordingly took very cheap lodgings, and the next day began his search for employment. The first day was spent in fruitless inquiries. The second proved no better. One wanted no more assistance; another wanted one with city references; and a third wished a man who had been acquainted with the business for a long time; and a fourth wanted one with some other qualification. On the third day he had a prospect, but the fourth only destroyed it. Thus passed a week. Poor Joseph was almost discouraged. But he resolved to persevere. On the tenth day he entered a large store in Pearl-st., with his usual inquiry for employment. "You can speak with Mr. Ward," said a clerk kindly, and led him back to the desk where Mr. Ward was engaged. Judge of his surprise on being received by a hearty shake of the hand, and "I am heartily glad to see you." He looked upon the gentleman who so cordially addressed him, and recognized the traveller whom he had met at the cross-roads six or eight years before: His business to the city was soon disclosed, and Mr. Ward had just the situation he wanted. "It may be a weakness in me," said Mr. Ward, "but somehow I always like civil boys and civil men."

## Miscellaneous Department.

### The First Marriage.

Marriage is of a date prior to sin itself—the only relic of a paradise that is left us—one smile that God let fall on the world's innocence, lingering and playing still upon its seared visage.

The first marriage was celebrated before God himself, who filled, in His own person, the offices of Guest, Witness, and priest.

There stood the two godlike forms of innocence, fresh in the beauty of their unstained nature. The hallowed shades of the garden, and the green carpeted earth smiled to look on so divine a pair. The chrystal waters flowed by, pure and transparent as they. The unblemished flowers breathing incense on the sacred air, answering to their upright love. An artless sound of joy from all the vocal natures, was the hymn, a spontaneous nuptial harmony, such as a world in tune might yield, ere discord was invented. Religion blessed her two children thus, and led them forth into life, to begin her wondrous history.

The first religious scene they knew, was their own marriage before the Lord God. They learned to love him as the interpreter and sealer of their love to each other; and if they had continued in their uprightness, life would have been a form of wedded worship—a sacred mystery of spiritual oneness and communion.

They did not continue. Curiosity triumphed over innocence. They tasted sin, and knew it in their fall. Man is changed; woman is changed; man's heart and woman's heart are no longer what the first hearts were. Beauty is blemished. Love is debased. Sorrow and tears are in the world's cup. Sin has swept away all Paradisean matter, and the world is bowed under its curse. Still one thing remains as it was. God mercifully spared one token of the innocent world, and that the dearest, to be a symbol for ever of the primal love. And this is marriage—the religious estate of marriage. This one flower of Paradise is blooming yet in the desert of sin.—[Rev. Dr. Bushnell.

Original.

### THE LAY OF THE BEREAVED.

BY MISS A. A. MORTON.

There is a void, an aching void  
Down in my spirit deep;  
And though a smile sits on my brow,  
Yet it would better suit me now  
To go away and weep.

Yes! bitter tears are welling up,  
A fount of ceaseless woe;  
From out my heart its joy they take,  
And e'en I think that it will break,  
It trembles, quivers so.

Oh! there was one who once could sooth,  
And hush my ev'ry moan;  
And I could lay my head to rest,  
And gently sleep upon her breast,  
But now I am alone.

Alone, alone! and she beneath  
The sod all calmly lies;  
No cares or troubles e'er can come,  
Nor death can find her spirit's home—  
Her home beyond the skies.

And I have often vainly wished,  
In hours of heart-felt woe,  
That with her I had calmly died,  
And gone to sleep down by her side,  
Within the grave so low.

And oft I've wished that she was here,  
And we might part no more;  
But no! I would not call her back,  
To tread again life's thorny track,  
Or walk its pathway o'er.

What though they say my path is bright,  
And strew'd with gentle flowers,  
They little know how oft I've bent,  
My heart with anguish deeply rent,  
And wept, and wept for hours.

Then cease my throbbing, aching heart,  
O, cease thy notes of anguish;  
For she you mourn is happy now,  
With stars of light upon her brow,  
While you so vainly languish.

Then soar aloft on wings of faith,  
To her home of light above;  
Yes! rise and look on heavenly things,  
And see that angel as she sings:  
'Tis the Mother of my love.

Original.

### Letter to the Ambassador.

To the Editors I could not well address myself, as I have never had either an epistolary, or mesmeric acquaintance with them, but the Ambassador and myself have had many an evening's chit-chat, and though it has not been on *speaking* terms with me, still I have fancied it looked quite lovingly—certainly quite knowingly upon me. And yet, perhaps I ought to intrude within its sanctum at this time, as the subject matter of my letter relates to something entirely foreign to its interests.

Sometime since I was surprised at receiving through medium of the post office, the "United Revolving Heaven Start not, gentle reader. It was but a harmless sheet, bearing a title which would read thus in translating. Yet I can



for a moment suppose that A. J. Davis had singled out my name from the list book of the Ambassador, as in that case he would have had it directed not to Malone, but to Uica, Macomb county, Mich., where I have been since last August, some seven hundred miles distant from my former place of residence.

Now I commenced with the wish and intention of making a few queries on this great subject, which has set half the world, (our world at least) staring with wonder. But in what way to approach it I can hardly decide. I have no wish to oppose it, to satirize it, or to treat it with contempt; simply because I cannot make nothing of it. I cannot understand it. I confess my utter inability to fathom the least of its mysteries; and what is more, I strongly suspect that its advocates know nearly as little about it as I do myself.

The new theology, then, teaches that Christ was the most perfect man, and revealer of the greatest truths ever proclaimed to the world prior to his time; and subsequently, till the revelations now given by the modern "Seer." Its expounders even admit that the only reason his revelations did not equal those of Davis, was because such revelations were not suitable to the then existing state of society. That he did not pretend to "philosophize on the nature of God—or the fact of immortality—the structure of the Universe—or the organization of society." And they triumphantly ask if that is not a higher inspiration which can both announce and prove the truth by a course of high, philosophical, and convincing reasoning? They admit that "Jesus showed his wisdom in selecting the wheat from the chaff, and embodying in his life and teachings the good only of all the various and conflicting sentiments which abounded among men." Are not these startling words? Is the Messiah indeed reduced to this poor level? Has all the reverent and sublime devotion of our souls been misdirected, wasted on a being who merely selected from the wisdom of the past ages, and moralized whatever he found of good upon earth into a system, by which he trusted to regenerate the world? Alas! how has the fine gold become dim! Why rang the angel harps along the starlit sky, when the wondering shepherds watched on Judea's plains? Why pealed the choral anthem "Glory to God in the highest," since that advent must be superseded by another so much more glorious? The truth of his inspiration is not denied, as I can learn; but its supremacy is strongly contested, because he did not stop to reason upon the subject.

Now with all due deference to those who are, or ought to be wiser than I am, it does seem to me as if the necessity of the times, which it is said demands a higher form of truth; equally demands a different mode of proceeding on the part of the Seer and his disciples. It cannot be denied that A. J. Davis lays claim to a superior inspiration to that which Jesus acted under. Now, this assumption is true, or it is not true. If it is true, he must of course possess a corresponding superiority of power. And in this case, he is under the greatest obligation to exert that power in proving to mankind the truth of his system.

Now a small portion of the miracles wrought by Jesus, would suffice to set at rest the cavilings of at least the present age, and establish the authority of the "Book." I would here remark, that I consider it immaterial whether the word miracle be understood as an act in accordance with some unknown law of nature; or in contradiction to, or independent of such law. It is the work itself which must decide the authority of claim.

It matters not whether it was by the application, or suspension of nature's existing laws, that Jesus healed the sick, cast out demons (or diseases,) and raised the dead; whether he acted in accordance with, or independent of the laws that govern the elements, when he walked on the pathless billows, and stilled the ragings of the tempest. Let A. J. Davis adduce but a tithe of the evidence in support of his theory, which stands recorded in favor of the Messiah's divine mission, and incredulity itself will cease to doubt.

It will not be denied that "The various phenomena of nature are to the ignorant enveloped in mystery." For myself, I never expect those mysteries to be unravelled till freed from mortality's chain, I shall tread the bright pathway of the stars, and read the unwritten volume of wisdom in the cloudless light of eternity.

All I ask for is proof—I will not say as great as that which sanctions the mission of Jesus; but something which shall show that the modern Seer possesses anything like power. For as yet I have not learned that any "works" have been done. Neither is that intelligence shown, which is acknowledged to be "necessary to combine and direct the existing forces of nature so as to render them subservient to a particular purpose."

We will even acknowledge that "words are wind," and that

the summons "Lazarus come forth," could no more affect the sleeper than the words of an ordinary man. That "there must have been some unseen power employed at that moment, to produce the alleged result." We will admit that "his superior knowledge of the invisible agents (or agencies) of nature, and his consequent ability to concentrate their power and direct their operations, enabled him to perform his pleasure." "Jesus" was qualified to adapt the existing means to the end proposed." This is all that I would claim for him; for to my mind it covers the same ground as that passage which says that "the Father hath given all power into the hands of his Son."

If the circumstances of this age demand a revelation of higher forms of truth, the same necessity demands proof of that revelation. Let A. J. Davis heal one of the many sick that are to be found, or raise one of the vast concourse that are daily hastening to the silent land. That shall silence cavilings and confer a lasting benefit on the present unbelieving age, by convincing them of the truth of this system, which it is claimed will usher in the millenium. Will it be said that he has commenced giving instructions in the second number of *Univercolum*, (the last I have seen,) which shall tend to this result? I answer that the explanation of the causes of diseases, has been far more satisfactorily performed years ago in the many health journals, and philosophical essays; in far clearer and more interesting language too. And as for the "remedies," his grandmother might have prescribed them, if a tolerable nurse. At any rate I have reaped great and lasting benefit from them before the "Seer" entered upon this fitful, fevered state of existence.

It is said that since "Jesus did not attempt to philosophize on the truths of God, Nature, Immortality, and the Organization of Society; that power which can do this forcibly and convincingly, must justly be allowed a higher inspiration in this respect." I must say that of all the strange assumptions of mankind in all ages, this goes farthest.

While infidels have denied the authenticity of divine revelation, they have laid claim to no inspiration themselves. They have acknowledged the purity, the loveliness, and sublimity of the character of Jesus, but denied the divinity of his mission. But the new theorists admit the authority of Christ, and then lay claim to a higher inspiration. Now I wish to ask, is there any, the slightest resemblance between the two, i.e. the man Christ Jesus, and him of mesmeric memory. I know that my ignorance of most of the facts relating to this subject must disqualify me for judging in the case; but I wish to state my view of the case, and if the conductors of the *Univercolum* will refute my ideas, and send me their paper, I will thankfully read it, and if wished would scribble a little in return; though in what vein I could not say at present. I still regard them as brethren, though not as *Universalist* brethren; for it seems to me they have outgrown our community, and taken a stand which they claim to be higher. I write so little of late, that memory fails sometimes in supplying words to define my humble ideas, when I would speak of the sublime character of Him who spake as never man spake.

Yet humble as is my pen, I must draw a comparison between the two, as they appear to me. We will pass the extraordinary, (not to say supernatural,) circumstances that attended the birth of Jesus; circumstances that awoke the fear of despots, and the admiration of eastern sages. But we will enter the temple where congregate the vast multitude to offer sacrifice to Abraham's God. There is the child of twelve years old calmly reasoning and clearly refuting the doctors, whose life-business it is to expound the law. And the multitude are astonished, for they know the child and his parents; and as was averred in after years, he had not learned his letters. And yet, gentle reader, he was not mesmerised. No. He was not influenced by any extraneous power, he was in no artificial undefined, and undefinable state. But in the dignified calmness and majesty of his nature, (developed human nature, if you will,) he had sat as it would seem, for three days in consultations with Israel's Rabbis, both hearing and answering questions. And all who heard him were amazed at his answers. But though we might dwell with reverent delight on the unfolding of that character so God like, so sublime; yet it would be useless, as all are familiar with the story. But see him on the mount: and the wild, barbarous and famishing multitude listening with hushed breath to the words that flow like honey from the comb, and disil like the gentle dews on Hermon's brow. Has the world outgrown that sermon? Merciful heaven! When I think of the present state of the Christian nations—of the blood that is poured out like water on the thirsty plains—of the carnage that disfigures the fair groves where God left the impress of beauty—of the wrong, and strife, and oppression that characterize the dealings of man with



man, the tears will not be repressed, as the soul pictures to itself the heaven that would preside upon earth if those redeeming principles could be carried into action.

See this same Jesus rebuking sin, condemning spiritual pride, comforting the mourner, healing the sick, opening the eyes of the blind, bidding nature's choral music strike on the sealed ear; and, rending the bonds of death, restoring the loved and lost to the embrace of the living. Yet he acts from no outward influence. Here is the exhibition of no visible power but that vested in himself. And by *that* power he withers the fig-tree, feeds the fainting hearers that hang upon his words, and restores to reason the wanderer among the tombs. By that power he walked on the liquid waters, stilled the raging of the fearful tempest, and awoke as with the trump of God the shrouded Lazarus. By that power he looked through the opening vistas of the future, and saw the glory that should yet garland the nations, when they should acknowledge the great law of love. That power upheld him in the garden of Gethsemane, when the red beaded drops of agony stood on his sinless brow, as his spirit faced the gloomy crisis before him, and he saw himself deserted by all who had followed his sorrowing footsteps hitherto, while the symbol of friendship was so soon to betray him into the hands of his murderers.

By that power he yielded up his life on the terrible cross, and resumed it again to prove to the astonished world the unbought, unbounded love of the Father, who hath created us children to inherit immortal life in realms where sorrow can never enter. By that power he hath ascended to the Father, where by faith we trust to follow him, when the kind angel of death shall open to us the flower-wreathed portals of the spirit-land.

It is said he did not philosophize. But the healing influence of his words has accomplished more mighty works than the proudest philosophy ever dreamed of. It has healed the broken-hearted, cheered the desponding, dried the tears of the mourner, and strewed the flowers of hopeful anticipation along the paths of wretched ones, to whom the light of every earthly good had faded.

Those words so simple and pure, fraught with love's own power, have fallen upon the convict's dull ear, in tones as soft as the breeze that whispers through his prison grates, and awakened the sealed fountain of humanity, which had been frozen over by crimes. And as he has been taught to look upon the great Exemplar, his soul has awakened to the beauty, the majesty of virtue, and penitent tears have softened and soothed the dark rock of his heart.

If it is advisable to lessen the faith and reverence we feel for the character of Jesus, let us in mercy have satisfactory proof that the new Revelator's claims are good.

I have spoken of the mission and character of the Savior, as it presents itself to me; and one single extract from Davis' "Voice from the Mountain," will be sufficient to delineate the only clear idea I have been able to form of him. It is from a paper printed Dec. 11, 1847: "The multifariousness of individuals and opinions in society, and the limited intercourse circumstances permit me to hold with them, daguerreotype upon the tablet of my ever susceptible memory, a multitude of dissimilar impressions."

Is there simplicity, clearness and force in this sentence? It is not stated whether the article from which this extract is taken was penned while in the superior state. I acknowledge that his first communication printed Dec. 4, has much more interest, is written in a more interesting style, and is altogether clearer and more attractive than the above mentioned. It was amusing, and induced deep thought; and feeling interested in following the new train of ideas, I confess I was disappointed in the next number. But taking it altogether as a whole, from what I have read and heard on the subject, the above extract is about as clear a definition of the subject as I have been able to get hold of, though I allow it is just no definition at all.

S. BROUGHTON.

Uica, Mich., Feb. 16, 1848.

#### Sunday School Anniversary,

On the 13th of the present month, the Williamsburgh Universalist Sunday School will celebrate its third Anniversary by a Musical Entertainment, consisting principally of a series of "Songs of the Seasons," which it is deemed will prove interesting to the friends of children. Will not our brethren bear this Anniversary in mind, and hold themselves engaged therefore?

#### RELIGIOUS NOTICES.

ORCHARD STREET CHURCH.—Br. O. A. Skinner will preach Sunday morning, the second of his series of sermons upon Christianity and the Sciences. The subject of this discourse will be "The evidence of Divine Goodness from the arrangements of Nature." He will show that tempests, earthquakes and plagues are no proof against the doctrine of the Bible, that God is infinitely good.

In the P. M. he will preach on the STRAIT GATE and the BROAD WAY.

Br. W. H. Ryder, of Nashua, N. H., will supply the Desk at the Apollo Saloon, next Sunday morning and evening.

Br. Bulkeley, will preach in Blauveltville the first Sunday in April, morning and afternoon, and at Piermont in the evening.

Br. Bulkeley will preach in Westport, the second Sunday in April, and in New-Canaan in the evening of the same day.

Br. O. A. Skinner will preach in Poughkeepsie on the third Sabbath in this month, (23d instant.)

#### MARRIED.

In this city, March 26, by Rev. O. A. Skinner, WILLIAM T. SHAW, of Stamford, Ct., and Miss MARY E. CROMWELL, of this city.

#### DIED.

In this city, on the 19th ult., after a sudden illness, which she bore with christian fortitude and resignation, Mrs. CATHERINE L., wife of Asher F. R. Crowell, aged 32. In the death of this amiable and excellent woman, we have another striking illustration of the power of that faith which we cherish, to give comfort in affliction, and to sustain the soul in its last mortal struggle.

In this city, March 22d, Mrs. DEBORAH SEAMAN, aged 79. Mrs. S. was a woman of excellent character, and beloved by all who knew her.

It becomes my painful duty to record the death of my only brother, JONATHAN B. TOMBS, who departed this life very suddenly, on February 21st, 1848, aged 30 years. He had connected himself with the second Presbyterian Church, Elizabethtown, N. J., the church from which I was expelled for embracing Universalism. He having removed to this city, became more liberal in his religious views. He was peaceable and industrious, and fully maintained his character in the intercourse of life. How affectionate he was as a husband, how tender as a parent, how pleasant and amiable as a friend and companion, will long be remembered by those who enjoyed an intimacy with him. His death, although sudden, was triumphant in hope of a glorious immortality; he sweetly fell asleep in the arms of Jesus, without a struggle or a groan, and calmly passed from the entanglements of mortality into that celestial temple, not made with hands, eternal in the heavens. He has left an affectionate wife, with two small children, together with a numerous circle of friends, to mourn his departure.

"Now I have done with earthly things,  
And all to come is boundless bliss;  
My eager spirit spreads its wings,  
Jesus says, come—I answer, yes."

JOS. B. TOMBS.

Newark, N. J., March 20, 1848.

March 25th, of scarlet-fever, CHARLES, son of William and Mary Dennis, of Newark, aged 5 years.

He has left suddenly the bright scenes of home, the care of parental love, and the joyous associations of childhood, and made by his death an aching void in hearts which nothing but time, and the comforting influence of the Father's love can fill. It is painful to see so much of youth and innocence, lie beneath the cold hand of death. But he who gave—who blest that home with the smile of infancy, and the ringing shout of childhood's sweet voice—has deemed it best to take this treasure back to himself. Cannot these parents trust him, and believe that it was best that he should be taken just at that time? It was the Father's time. And now may his ever present spirit dwelling in light and love, and the influence of that blessed hope that they shall meet to enjoy a deathless eternity, mid scenes of joy and bliss, enable them to say, "not our will, but thine, O Lord, be done."